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The American Friend

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SEPTEMBER 12, 1929

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Pacific School of Religion
Berkeley, Calif.

Young Friends Number

Report of the

Twentieth General Conference

Held at Earlham College
Richmond, Ind.

California Young Friends Send Message

Their Concerns Sympathetically Shared

A group of young Friends in Berkeley, California who were unable to come to the Young Friends Conference in Richmond this summer, but who were very much interested in the plans for the conference, decided to meet once each week during the summer months to discuss the problems that concern young Friends today, with special thought for the Conference soon to be held at Richmond. The following message from this group impressed Richmond Conference members with a sense of the real fellowship existing among young Friends even though many hundreds of miles apart. It was an inspiration to realize that this other group had been considering some of the same problems and reaching some of the same conclusions and that indeed young Friends in all sections of the country are uniting in a common search for reality in religion and effective channels for service. We hope other groups will follow the example set by our Berkeley Friends.—EDITOR.

INASMUCH as there is a widespread inquiry in the world today concerning the society of Friends, we feel that it is important that we, as young Friends, seriously consider what is the essential message which differentiates our group from other denominations. After considerable study, we are impressed with the significance of the following:

Our consciousness of the "Inner Light." Perhaps our greatest contribution to religious thought is our emphasis on the inner light—consciousness of direct communion between God and man. Out of it comes our emphasis upon spiritual baptism and spiritual communion. Out of it also come our form of silent worship and our belief in the sovereignty of the individual conscience. We feel that Western Friends do not sufficiently emphasize the place of silence in their meetings and recommend that a substantial part of every worship service be left unprogrammed.

Our ideal of freedom of belief. We feel that a common religious experience in Christ and a common attitude toward life are truer bases of group unity than conformity to a creed.

Our traditional simplicity and sincerity of thought and life is as necessary for the future as it has been in the past.

Our deep-seated faith in the fundamental goodness of man. Friends' history has shown that love is a greater force than fear and hatred, and that an appeal to the spark of divinity in every man breaks down the spirit of hatred and releases spiritual forces which usher in the way of love and lead to a realization of Christ's teachings.

Our peace message. Although we realize that other churches and organizations are approaching our viewpoint in regard to peace, we feel that our testimony is still valid and that we as individuals must grasp every opportunity to instill love in the hearts of men which is the basis of true peace.

The American Friends Service Committee. We feel the need of some organization to express to the world in concrete terms our message of love and brotherhood. The American Friends Service Committee, the only organization supported by all Friends, seems to us to be the channel through which we can best express by practical demonstration our conviction that an uncompromising application of Christ's teaching is the only solution of the problems of the world.

The Young Friends Board. We heartily commend the Young Friends Board for the work which they are doing in coordinating the activities of young Friends of all branches of the Society. We feel that they are doing much to foster the spirit of cooperation and unity of purpose of Friends in different parts of the United States.

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Something Worthwhile to Live By

What youth needs above all things is something to live by. Every life stands in need of a master and a master passion. The will cries out for righteousness, and while there are evil forces seeking to control the life there is at the same time a passion for goodness present. It is this passion for goodness by which the Bible makes its strong appeal. The Bible message points out the way in which men have failed, and then indicates the ways in which men have succeeded. It makes clear that unrighteousness cannot in the end be victorious, and that truth cannot always be upon the scaffold. It is this confidence in the final outcome of the struggle between good and evil that creates hope and spurs one on in the contest. To be sure, the Bible does not give definite codes and programs for either business or professional life. It does, however, lay down principles for the guidance of the individual in all his relations, whether social, professional, business, or international. It engenders confidence in each other. Trust of one person in the goodness of another and through what it calls brotherhood seeks to bring all men and women into that confident cooperation which ultimately will establish the Kingdom of Christ. While it does not lay down programs, the Bible does something better; it inspires to investigation and permanent discovery and in this way discovers the will of God for man. God cannot impair the personalities he has created by breaking in upon them, or forcing them against their will into certain actions. The Bible holds up the service of others as the greatest thing one can do after giving his life to God in love and trust. By following the pledge of reading the Bible every day, by daily prayer, by attendance upon services of the church, by loving and trusting each other in love, by constant cooperation and unceasing toil in the will of God, a successful life is assured. The messages of the Bible fit into every age, and all needs of the individual and society.—*Religious Telescope.*

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Finding the Way In

IT was the first discussion meeting of the Young Friends General Conference—and nearly all the sessions were discussion meetings. The young people were looking at some of the facts of religious experience on the one hand, and at the world situation on the other. There was quite general agreement that the world's in pretty much of a mess, and the question was asked, "What's the way out?"

Just then one young Friend arose and said he didn't think that was the question that should concern them. "What we want to find," he declared, "is the way in. Once we find the way in, we need not worry about finding the way out. That will naturally follow."

This appealed to us as a flash of inspiration. Incidentally, it is such flashes of truth, struck from the anvil of free discussion, that justify such open conferences as compared to stuffy conventions and gatherings at which nearly everything is poured in at the top. Even Yearly Meeting sessions are often drowned out with addresses for the want of the necessary air of open discussion.

To find the way in! As we followed through the days of the Conference it seemed to us that this expressed the ruling passion of the Young Friends in attendance. It is certainly the dominating desire of the Young Friends movement at its best. This was an older and more mature group of our young people than has characterized the General Conference for a good many years. They were keen and alert—and earnest. They were abreast—many of them were at any rate—of present-day thought and trends. Various and contrasting points of view were represented, philosophical and religious, and those views were eagerly expressed. Occasionally some of us whose channels of thought and experience are rather deeply grooved were a little dashed and perhaps somewhat shocked at some of the open avowals made. But at the same time we were impressed with the fact that here before us were sincere seekers for truth and the deepest experiences of life. There was the utmost of sincerity and an engaging flair for reality that were refreshing and assuring.

During the week the thought impressed us that we were observing a cross section of our thinking youth of today. Sometimes we have been inclined to be somewhat impatient with them and impatient of their seeming revolutionary attitude. Having caught more of their spirit we think we now understand them better. They have their own problems of personal and social adjustment to make and feel that they must "work out their own salvation," so to speak, instead of appropriating second-hand, the dictums and programs of an older generation. If there are assumptions to be made they wish to make them for themselves. In the true sense they are "radicals"—they wish to get at the root of spiritual life and experience. They wish to test all things, and while they are determined to slough off those things that appeal to them as obstructive to the Spirit and unreal, they are even more determined to hold fast to those things that are true. What more than this have we a right to ask?

So much by way of general interpretation. Now for a few words regarding the ways in which our young Friends are seeking the way in. They are seeking it first and primarily from the point of view of their individual relationship to God. They are not satisfied with external authority which too often results in external and superficial religion. Instead of testing their religious experience by dogmas and formulas submitted by others, as so many of us elders have tried to do all these years, they test the latter by their inmost experience of God and Christ in their own souls. Is not this the very essence of the Quaker principle of the immediate contact of the individual soul with God without any intermediary whatsoever? The one great essential is the personal sense of the indwelling Christ as it came overwhelmingly upon George Fox. Other things may be good and true but they are non-essential.

When, therefore, one has found the way in, he has come to an interpretation and an experience of God in his own life upon which he may build with confidence. Outside disturbances and controversies, whether in the scientific, philosophical, physical or religious world, cannot shake his faith because it is built upon that which he has found to be true in his own deepest experience. What he has discovered is so fundamental, having to do with the personality of God and the relation of that personality to man, that it gives him a working philosophy of life—a "yardstick" for adjusting the relationships between men. It was something like this which the young Friend meant in saying that we need first of all to find the way in.

There is a secondary and social sense in which we need to find the way in. One cannot get an inmost, mystical sense of God, at least the kind the early Friends had, without feeling compelled to express it in terms of service to fellow men, temples of the living God. He becomes eager to help bring in the Kingdom

on earth by working for social justice and human welfare. But the problems of the social order are complicated and difficult. A social concern is commendable but is incompetent without adequate information, painstakingly acquired. In seeking the way out, it is necessary first to find the way in and get the facts of the situation. This was the attitude of the recent Young Friends Conference as it faced interracial, industrial, economic and international problems. A loosely made and inaccurate statement of fact was very likely to be challenged promptly. The fact-finding spirit prevailed.

Whether it has to do with the deepest questions of the personal life or the intricate questions of the social life about us, there is no easy way out. Our young Friends are right in insisting that we must first find the way in. May we encourage them in the inner quest. W. C. W.

The Conference Section

The task of preparing the copy for this special number was assigned to Pauline Terrell, editor, and Ruth Hoskins, Grace Rhoads, Ruth Outland, and Guy Solt, editorial staff. Summaries of group discussions were contributed by this group and Thomas E. and Esther Balderston Jones.

YOUNG FRIENDS CONFERENCE COMMITTEE

Front row: Ethel Betty Linton, Isabel Hartsuck, Ruth Hoskins, Elizabeth Marsh, Anna Wilson Wilbur.
Back row: Guy W. Solt, Sumner Mills, Byron Haworth. (Vern W. Conover not present.)

The Conference Message

AS the thought of this conference has developed we have found that our fundamental need is for a contact with God bringing vision and the power to translate that vision into action. Then in accordance with the ideals set up by the authority within mankind and exemplified in the life and teachings of Jesus, we should so change conditions in society as to allow the full development of personality, and the creation of harmony and beauty in the world. Because of our recognition of the divine in man, and our belief in love as an integrating power, we as Friends have a definite contribution to make in worship and in the fields of race, the social order, and international relations. In doing this, we feel the need of maintaining a sympathetic attitude toward those who differ from us, and of arriving at a common solution of the best that each has to offer.

Before we are able to find the way out, we must find the way in. The meeting for worship based upon silence, together with international and educational meetings, are integral parts of the Friendly approach to life.

In the consideration of these various lines of action many proposals were offered. Among the most valuable were these:

We are concerned that our peace testimony shall be a real conviction rather than a mere tradition. This implies refusal to take military training in schools or colleges. We urge young Friends who are facing the issue to take a positive stand in accordance with the teachings of Jesus. The proposed international young Friends' paper we regard as a constructive project for increasing international understanding. It will continue the fellowship we have experienced here in the presence of Friends from other races and countries, who have contributed much to the conference.

In racial relations we can best reach our goal by a recognition of individual worth and by cooperation for common ends. We believe that a policy of segregation is contrary to the principles of Christianity.

The new frontier of Quaker effort we believe lies in the direction of social change. In a Christian social order the test of success must be the development of personality rather than the accumulation of profit. Specifically, in private life this means for one thing the quickening of our consciences with regard to the receipt and expenditure of income. In addition to this, because of our complex modern society, Friends should study the organized efforts to better social conditions, and support those with which they feel in harmony.

Our confidence in the integrating power of the Quaker method has been increased by the experience of the conference. Without a program and among individuals differing in age and point of view we have achieved a group consciousness and the power of self-direction. We come to the end of this conference strengthened by the vision we have received and the fellowship we have experienced, but we know that the final test of its success lies in the increased contribution we may be able to make to life. Alone we feel inadequate to our task but with the clarifying power of the Inner Light we can see the road before us. The challenge to us is to live *now* in the Kingdom of God.—Message of Young Friends General Conference, Richmond, Indiana, August 26-September 1st.

The Conference in Perspective

A Friendly Experiment In Building a Program

"UNIQUE" is a word that can be easily over done, especially among Quakers who tend to emphasize their peculiarities, but no other word can so adequately describe the Young Friends Twentieth Annual Conference just held at Earlham College, August 26th-September 1st. It was unique in method, in leadership, and in quality of thinking. For the first time Young Friends dared hold a conference with no program. Furthermore, they brought together a group of leaders remarkable for the fields of interest represented, in which they were authorities—and this with no assurance that they would be called upon for any special contribution. Most of them made real sacrifices in order to spend the week with Young Friends, coming just to be *ready* to help in case help were needed from their greater experience. And finally, this Conference was made up of older Young Friends, none younger than college age, most of whom are leaders in their own communities, and have not only been thinking deeply but have been expressing their convictions in practical action. "Isn't this a wonderful Conference?" was heard over and over again, "Even if for nothing else, it would have proved worthwhile just for the association we are having with the people who have gathered here from all over the country."

A CONFERENCE WITHOUT A PROGRAM

The success of the unprogrammed Conference, then, was made possible because of the unusually high type of conference attenders. Each day at one o'clock all who were interested were invited to meet in council for the purpose of planning the direction which the Conference should take during the next twenty-four hours. From twenty to fifty usually came. Before taking up any new plans, there was first a discussion of the morning's program to see where it had succeeded or where it fell short of the thing desired, and if so, why. The plan in general for the morning was to have a subject introduced by one or two speakers and then discussed either in full conference, or small groups, or both. Sometimes it was felt two or three people could introduce a subject better by presenting the particular phases with which each was most concerned. The leaders were there when needed, and were willing to speak whenever the group thought best. Sometimes a plan tentatively adopted by the "council" at the beginning of the discussion would be completely altered as a result of a lively exchange of ideas during which possible speakers were switched back and forth in dizzy fashion. Genuine Quaker democracy was achieved in these meetings. Anyone could come and anyone could express a concern with the assurance that it would receive a sympathetic hearing, not only in the small group but before the whole conference if desired.

The result more than justified the method. There was perfect freedom for the conference to develop as it would, but at no time did one feel that there was a scattering of thought or lack of purpose.

THE WAY IN

As expressed by someone early in the week, the thing that was sought was first "the way in," and *then* "the way out" began to appear. As it developed, the first two days of discussion centered upon "the way in"—or a study of spiritual resources. Then followed three days of considering "the way out"—the practical application of spiritual power to the life about us. Sumner Mills and Dr. W. O. Mendenhall sounded the keynote of challenge to young Quakers in the opening sessions. A group of people this size or half this size, said Dr. Mendenhall, can profoundly affect the 100,000 members of our Society. Can we affect the world? The world says we can. *If we knew what we wanted, we would be a power.* Never have conditions been more favorable to receive our message if we have one to give. The early Quakers sought for a personal experience of God and they reported that to the world. "But the situation is different now" people say. "We must make a scientific approach to everything." This means that one must divest oneself of prejudices and report absolutely what one finds. One must not "set out to prove" anything. Yet it is just this scientific unprejudiced approach which characterized George Fox's search for truth. He found some things that surprised him in his communion with God and then came out to report accurately what he found. We have the chance *yet*, even in our pastoral meetings, to tell our own people what we find. Can we speak of spiritual experience with the authority of knowledge?

In Jesus' answer to the man who asked "what is the greatest commandment," we see that Christianity must be two-fold. It is based upon our relations with God, first, and with our neighbors, second. The old conflict between the mystic who sits upon the mountain top in meditation while children are starving below, and the practical politician who improves conditions in a practical way, disappears if one accepts this answer of Jesus in all its implications. The older Quakers did just this. They would come into the presence of God and get vision and then receive the power to go out into the world to bring it to pass.

How can we dodge the challenge? The world is ready to listen to us if we have a message; we can get our message from God; and there is our community to work it out upon.

The two hours of discussion which followed this address on Tuesday morning brought out some interesting viewpoints and furnished the basis for the next day's program. (1) Is it really possible to apply Christian principles in the modern world, one wanted to know. (2) Can we lay aside all assumptions and search for the truth with an unprejudiced mind? (3) Do we all have equal capacities for this experience of direct contact with God, and if so, what are the implications? (4) Is the desire to serve the objective in itself? What *is* our objective? (5) Is Quakerism unique enough to justify separate existence?

The second question called forth considerable discussion about assumptions with the result that three were more or less unanimously agreed upon (a) the "world's in a mess," (a better statement is that it is "the scene of the struggle of the Divine Spirit for realization" John William Graham felt). (b) There is a way out, and (c) the way out lies along the line of inner experience.

ULTIMATE AUTHORITY CONSIDERED

The one o'clock "council" meeting, in reviewing the morning's discussion, felt that the thinking of the group might be clarified if John William Graham should talk in the evening on "The Nature of Man" and Roy Calvert the next morning on "Ultimate Authority." The central thought of John William Graham's address—that God is within and that prayer is an intercourse between God and man as vital to the life of the soul as the relations between the leaf and the tree—was emphasized from a slightly different angle by Roy Calvert in discussing "ultimate authority" the following morning. The ultimate authority in religion is the will of God. But how can we discover His Will? Since God is a Spirit he has never been seen by man, and history records a long search for an absolute authority on the will of God. First, dependence

was placed entirely on the Church, then upon the sacred Book, and recently upon the historic Jesus. But even a vivid picture of the historic Jesus is not sufficient. "Ultimate authority in religion is certainly not to be found in an outward church, and certainly not in a book, and ultimately not to be found in a simple acceptance of the facts about Jesus, but in the deepest places of our own being where we experience something of the spirit of the indwelling God." We cannot dispense with these facts but they lead us to inward authorities. We need all these outer lights to lead us to the deepest light where a man meets God face to face and speaks as a man to a friend.

But if ultimate authority lies within, we come face to face with the problem of conscience and sin. Is this indwelling authority, or Inner Light the same thing as conscience? If so, why do men's consciences lead them to do different things? The Inner Light is the inner voice of God in ourselves. Conscience is our reception of this voice, and it is by using our conscience that we gain in truth and grace. Sin is the denial of conscience, the choosing of the lesser of two moral alternatives, which cuts a man off from God. Authority in religion will never be what it should be if we violate the best we know. We will never attain an absolutely infallible authority in life, but by following the best we know we are going to perfect our personality and get nearer to the heart of God. Roy Calvert's concluding quotation given from memory from the fragments of an old gospel of the Hebrews "Oxyrhynchus" sums up his thought:

"And Judas said 'Who are they that shall draw you, and whence shall come the Kingdom of God?' And Jesus said, 'The birds of the air and the beasts of the field, and the fishes that are in the sea, behold these are they which shall draw you. For the Kingdom of God is within you and whosoever shall know himself shall find it. Strive, therefore, to know yourselves and ye shall know that ye are the Sons of the Father and that ye are in the Kingdom of God, and that ye are the Kingdom of God'."

The Conference then divided into smaller groups for discussion, under leaders named by Lewis Moon who conducted the general discussion each day, and returned in an hour to the Conference hall to compare findings. The value of intuition as opposed to pragmatic tests of truth concerned most of the groups, also the value of group conscience as opposed to individual conscience.

The "Council" at one o'clock that day held a long session. It was felt that we were not ready to leave the morning's discussion, but there were only three more days and many were afraid we would not allow enough time for consideration of practical problems facing young Friends. It was decided therefore to continue the morning meeting with a meeting at 6:45 in the evening of an inspirational nature where people would share with one another their religious experiences. This proved to be one of the most inspiring and helpful meetings of the whole Conference. Then at eight o'clock Wilbur K. Thomas presented his concern about "Worship and Ministry." There was such strong interest in this subject that a group was formed which met once each day for the remainder of the Conference for very enlightening discussions.

PRACTICAL WAYS OUT

The next three days were devoted to the consideration of practical problems, viewed in the light of the preceding discussions. Thursday was spent in studying the race problems, the subject being introduced by Dr. Thomas E. Jones, President of Fisk University. Friday was given over to "Social Order" problems with introductions to three phases of the subject by Homer Morris, Andrew Biemiller, and Cornell Hewson. On Saturday the subject was Peace, introduced by Howard Brinton and Barnard Walton with a helpful contribution from John William Graham on the American-English situation. Each day at five o'clock, four "interest groups" met—Race Relations, Social Order, Peace, and Worship and Ministry. Summaries of conclusions reached and practical programs suggested for young Friends to carry out in their own communities are given elsewhere in this issue.

One evening Roy Calvert, an authority on the subject of crime and punishment, spoke to the Conference on "Christ and the Law-Breaker," a summary of which appears on another page. The hour from four to five o'clock was usually used for presenting special concerns or subjects on which members of the Conference wished to hear something. One afternoon Joseph E. Platt presented the project for the new Friends School for Social and Religious Instruction, of which Dr. Henry T. Hodgkin is to be the director. Another afternoon John William Graham, who is a member of the Society for Psychical Research in England, spoke of the bases for its work and something of the methods used.

But we should not give the impression that all the time was spent in deep thinking! Mary Hartsuck looked after our social needs very delightfully by planning various little programs. The first evening it was an informal social affair to get acquainted. Another day it was a tea in the afternoon, followed by an organ recital by Roland Nusbaum, a Richmond man. The next day it was community singing after the evening meeting, when Dr. Thomas E. Jones became plain Tom Jones in delightful fashion as leader of the singing. His 'possum song was the hit of the evening. Wilbur Thomas' Deacon song added to the fun, and Eva Miles sang a charming Negro spiritual. On Friday night there was a special concert by two Negro musicians from Chicago, Herman D. Bailey, Baritone, and Walter E. Gossette, Organist. And for those interested in sports something was provided every afternoon under the leadership of Leslie Shaffer, Marion Emery, Clarence Cunningham, and Paul Reid.

The two periods in the day which were particularly appreciated were times set aside for individual worship from 8:15 to 8:45 in the morning, and the Vesper Hour at 6:45 in the evening on Vesper Knoll. Without this opportunity for quiet worship a conference would lose most of its meaning.

IN CONCLUSION

The business of the Conference was finished up on Sunday morning before the meeting for worship, when the general message prepared by the Findings Committee to go from the Conference was read and approved. In the afternoon an hour and a half of music was provided by Conference members, and at 6:15 came the final Vesper Hour, a time of great beauty and meaning. For we had had a great week together—a week of finest fellowship with young people of wide variety of interests and background, but all of them there with the same sincere desire to come nearer to fundamental reality, to a deeper personal knowledge of God and of His will, and who hoped to find help in working out His will on earth—each in his own community. It had required faith to leave the Conference unprogrammed, but that faith proved to be justified. As Dr. Mendenhall summed it up in the Saturday evening meeting, the Conference had considered both parts of the great commandment which Jesus said contains the whole that is necessary. First we had explored the realm of spiritual resources, knowing that only through close contact with God do we get power and vision. Then we said "what can we do?" And we came up against big tasks—seemingly impossible tasks. "But dare we look into the face of God and say, 'Thou canst not do this with me'?" That is a little different thing than to say it is too big for us. "I wonder," Dr. Mendenhall continued, "while we are going home to think just where we will fit into peace work, the social order, race relations, shall we also go home to see whether somehow we will be able to come into the presence of God and learn of His vision and experience His power? And perhaps the vision we get there will take us into strange paths, and possibly that power will carry us through. It would be quite satisfactory, after that, if, after a few years of what seems to be strenuous effort there might be those who knew us well enough to say, 'He seems to have met with God'."

Practical Programs for Young Friends

Summary of Group Discussions With Suggestions for Future Study and Work

WORSHIP AND MINISTRY

One of the points that young Friends wanted to discuss was the problem of worship and ministry. Wilbur Thomas was asked to open the discussion at the Wednesday evening lecture hour. In answer to his own question as to "what is worship?" and "why go to meeting?" he defined worship as communion with the Divine and emphasized the helpfulness of group effort. Unless there is that exchange between the individual and God, our meetings are barren. It seems evident, however, that our religious life cannot be real and stop with communion alone. It must issue in service. He claimed that the average Friends meeting was not a real meeting for worship, and that to meet all the needs of the congregation, three types of meeting were desirable,—the inspirational, the meeting for worship, and what George Fox used to call "Thrashing meetings," or what we would call propaganda or discussion meetings. The second of these types would probably originate with a small group willing to experiment with more intensive worship than is possible in our average meeting, by uniting in special meetings for worship on the basis of silence. Out of such groups should come greater power for the inspirational meetings, in which are included most of our programmed meetings of today.

In the small group that met during the next three days at five o'clock the suggestion of Wilbur Thomas was thoroughly discussed. Young Friends do feel convinced that there is a necessity for various kinds of spiritual development, and for growth in capacity for worship, but they felt it would be almost impossible to add to the number of meetings now being held. Possibilities they suggested included: (1) The alternating of these types of meetings for a period of time. (2) Combining the inspirational and the worship meeting in one service. (3) Having an interested group meet for a preliminary study of worship. This might meet during the Christian Endeavor or Sunday School hour for a period of six weeks. If there is a concern at the end of that time, they might ask the meeting on Ministry and Oversight to plan for experimental meetings on the basis of silence. (4) The Quakerism week-end Conferences suggested by the Five Years Meeting Commission on Friendly Training offer excellent opportunities for group discussion of the purpose and possibilities of worship. The plan for these conferences was outlined and those interested referred to the Central Offices at Richmond for detailed information.

Many spoke of the necessity for having a clearly defined objective for our meetings for worship. We have found that they are not effective if we use them as ends in themselves. We want to find God's will for our lives, and how we can help bring His Kingdom on earth. It is not enough to adore, to selfishly petition, we must reach outside of ourselves to the needs of others. If we could get tremendously interested in any one of the many social problems demanding solution today, we would find there the necessity for that communion, and we would find in our periods of worship help and inspiration as to ways to carry out His will.

We are convinced that not opposition to what *is*, but a constructive search for the deeper meanings of worship and a reaching out for greater reality should be our goal. We must begin where we are, and worshipping in spirit and in truth in our meetings as they now exist, we are assured that increased capacity will come and that God will lead each group into fuller experiences.

INTER-RACIAL RELATIONS

The conference group on Inter-racial relations, meeting separately and with other groups, experienced a deep concern about the wide spread misunderstanding of the Negro in America. There are signs of growing opposition to the presence of colored people in many communities which have previously manifested little prejudice. Hotels, schools, hospitals, and business establishments in many northern cities are being closed to Negroes. While an increase of employment in certain metal trades is noted, the variety of jobs, even for trained Negroes, has grown less year by year.

The recent migrations from the South to the North and from the rural to urban centers have produced congestion, disease, poverty and crime which threatened open revolt in some of our cities. New group consciousness, pride of race and sensitiveness, which is reflected in the Negro press, literature, and national associations, make impossible welfare, educational or missionary enterprises which savor of patronage. The race situation in America is passing through a transition from a status of inferiority-superiority relationship to that of mutual understanding and cooperative effort for community development.

Such a transition, although calling forth more thought and genuine concern to find the right way ahead produces a variety of methods which often bewilder more than they help. Many leaders among both the white and colored people feel that the solution to our problem in America will be found along the line of group autonomy and segregation. They would build up a black state within a white calling for equal opportunities and privileges, with a proper division of tax funds and representation in government. Arguments for this position are: (1) Every Negro will be given opportunity as every other citizen to rise according to his ability within his own group. (2) More jobs will become available to Negroes. (3) Progress can come more rapidly in homogeneous than in widely different groups. Persons of like nature can understand each other better. (4) Lack of contact will reduce rather than increase friction between the races. (5) Segregation permits the building up of group loyalty and strengthening of determination to achieve.

On the other hand, others point out that our country was founded on the theory that all kinds of races, nationalities and religions could live together in the same country in peace and harmony to carry on the American commonwealth. Effort has been put forth since the colonial period to unify, integrate and amalgamate all types of people into one nation. The secessionist and hyphenate have been deplored, and the Indian reservation policy has not failed to prevent the silent forces of assimilation from doing their work. A strict segregation policy in America may be effected temporarily, but unless our institutions are fundamentally changed it seems doomed to ultimate failure. Segregation is expensive. Only in rare instances has the minority group received appropriations for schools, hospitals, parks, common carriers and other public conveniences equal to that which would have been received without segregation. A non-segregation policy should make for a more cosmopolitan outlook, a more ready understanding of people who may differ in appearance and culture. It should produce an improvement of the cultures of both groups by the principle of supplementary differences. Ready applica-

tion of ability to economic social and aesthetic endeavor regardless of race, class or nationality obviously increases the welfare of mankind. Further, the granting of educational and business facilities as well as the removal of social tabus which invite violation seems likely to reduce the hazard of intermarriage or unnatural and unhappy matings.

Although either the segregation or non-segregation policy will more nearly meet the needs of the Negro today than the master-servant status which after sixty years of so called freedom still exists, the Friends position as revealed by George Fox, John Woolman, Levi Coffin and others unqualifiedly leads us to restate in our generation the principle of non-segregation. We feel that Young Friends everywhere should be ready to pay the cost today as fearlessly as did Friends in the past in standing for the following ideals:

(1) A fundamental and abiding belief in the genuine worth of every man born into the world. There is a spark of the Divine in him; he is a potential child of God.

(2) Consequently every man must be treated with respect and sincerity.

(3) No undue advantage, economic or otherwise should be taken or given because a man is a Negro.

(4) Work with the Negro in community educational and uplift programs. Thus all can come to a closer understanding of our Heavenly Father.

QUERY ON RACE OR GROUP PREJUDICE

We therefore recommend as an immediate and practical program for Young Friends groups the following projects:

1. Distribution of following unofficial query to all monthly and local meetings:

(To be read unofficially in monthly or First Day Meeting, or both, sometime before Lincoln's birthday of each year. *Read twice—answer individually.*)

Is there an earnest purpose among us to overcome the far too common prejudice of race, or color, or class? Are we giving due consideration to the implications here of our Friendly witness to the spark of the Divine in every man, thinking through the consequences involved in attitudes and conduct on lines of justice, fair play, and Christian brotherhood? Do we know the conditions in our community which are doing violence to these principles and proving sources of irritation and social disharmony? What are we doing to remedy these conditions and to remove the barriers that thwart the development of personality? Are we seeking the confidence and friendship of anyone of another racial group that we may appreciate fully their point of view and condition? Are we approaching this relationship in a spirit of absolute sincerity and Christian love with an utter absence of any trace of condescension?

THE FRIENDLY FIVE POINT PROGRAM ON RACE RELATIONS

2. Printing of cards for distribution with the "Friendly Five Point Program on Race Relations":

(1) Get Acquainted — Establish a friendship with some one of another racial group.

(2) Get the Facts—Investigate the conditions which are sources of irritation.

(3) Get to Work—Undertake some definite responsibility in working with members of another racial group at some specific task.

(4) Get Others—Promote local conferences, study groups and opportunities for consideration of acts, conditions, and issues.

(5) Get the Right Spirit—Strive for an attitude of absolute sincerity and Christian love.

SPECIFIC THINGS TO DO

(1) Good will week in February.
(2) Survey of conditions.
(3) Annual or occasional inter-racial dinner and address.
(4) Conference.
(5) Patronize and advertise Negro industries.
(6) Seek to open doors for economic advancement.
(7) Conference of Social Science Teachers.
(8) Series of articles for Friends papers.
(9) Personal letters to membership.
(10) Become personally acquainted with one or more Negroes this year.
(11) Joint meetings of spiritual fellowship.

E. ROY AND THEODORA CALVERT

(12) Student loans and Quaker Fellowships in leading Negro colleges.

HELPFUL BOOKS TO READ AND CIRCULATE

White, W. F., "Fire in the Flint." Alfred A. Knopf, Pub.

Woofter, Thomas Jackson, "Basis of Racial Adjustment." Ginn and Co., 1925.

"Who Is My Neighbor?" The Inquiry.

"Blind Spots," Missionary Education Movement, Henry Smith Leiper, 1929.

"The Negro in America," November, 1928, issue of *Annals of American Academy of Political Science.*

MATERIAL FOR STUDY GROUPS AND DISCUSSIONS

"Six Study Outlines for Young Friends of Today," published by the Board of Young Friends Activities of the Five Years Meeting.

PEACE

No Friends Conference would be answering the call of present day problems unless its program, whether fixed or flexible, provided for earnest and sincere thought and discussion of the subject of World Peace. The group recognized within the first few minutes of its gathering that the subject was one of the foundation principles of the Society of Friends. Emphasis was placed on the idea that the young Friends of the present generation should not ally themselves with the universal Peace program simply because it is a Peace policy, but rather that there should be a strong conviction of the individual Peace worker in his position and that principles should be the foundation of all personal efforts. To be a contributing part of a Peace Program from an unconcerned view point was strongly criticized. In Conference terms the vision received within must be the basis for further activity.

Several members of the group were people who had had experience in active peace work as caravaners or lecturers so that much time was used in pooling practical information in response to challenging situations. At the same time it was felt that the average informed worker knows the general Peace Program—points listed above. Then the problem recognized by the group was for greater individual study and development of stronger convictions gaining power from within to carry on the practical program.

The youth Declaration for Peace, a new proposal from a Swarthmore student, was submitted to the group and discussed in its relation to the practical program. From the discussion came the question as to whether a signer of such a declaration would not place himself in the position from which he would not be able to reach desired audiences. The answer being that the Quaker himself is

recognized as an opponent of all war and yet he is seldom interrupted in educating for peace.

Much concern was felt over the fact that today there are young members of the Society of Friends indifferently accepting military training in schools and colleges, not only as active participants in such training but also as lethargic proponents of an existing condition which should challenge every concerned Friend. The questions coming from the discussion being: How can the Society of Friends take the stand of conscientious objection to war and war help when its own members without protest take the military training offered in our institutions? What are the statistics concerning the issue? What are our Yearly Meetings going to do about the problem? The group was united in feeling that Friends everywhere should more wholeheartedly face the problem of World Peace and become so deeply concerned in its realization that the living conviction of peace should be recognized in larger areas.

PRACTICAL PEACE PROGRAM FOR YOUNG FRIENDS

Suggested by BERNARD WALTON

(1) Get your own home meeting thoroughly alive on the situation. Keep informed.

(2) Get other churches interested through debates or mutual discussion groups.

(3) Whenever a situation comes up demanding attention write to your town paper, or if there is someone in your meeting who would get more attention because of his position, get him to write a letter. Everybody in the local community would be likely to read it because of their personal interest in the writer and it may start a discussion.

(4) Start peace projects, such as peace contests.

(5) Study the school text-books, with reference to their teachings on peace and war.

(6) Edit peace material to be ready on demand.

(7) Make use of opportunities to speak.

(8) Get certain nationalities to give programs to show their contribution to civilization. The experiment has been tried with great success by Rachel Davis DuBois.

(9) Get a booth at your state fair and prepare posters and exhibits. Have a bulletin board in front of your Friends Meeting.

(10) Get in touch with the programs of the National Council for Prevention of War at Washington, D. C. Their "High School Project on the Study of the Kellogg Pact" is particularly good.

(11) Join the summer Peace Caravans sponsored by the A. F. S. C.

(12) Read such books as: "Youth Looks at World Peace," by J. B. Matthews. (About the World Youth Peace Congress in 1928) Price $1.00. "Between War and Peace," by F. B. Boeckel. Macmillan. Price $2.50.

SOCIAL ORDER

That "the world is in a mess" was one of the first ideas suggested in the conference. This rather pessimistic view was objected to by some, who felt that it is true to say that "the world is a scene where the Divine Spirit is striving to find its realization." Although the first statement was probably the more superficial judgment, it shows a comprehension of the seriousness of the social situation, a comprehension which grew in the conference as it continued. The morning devoted to the question of the social order both took us *in* to the problem and showed us possible ways out.

The work of the social order group which met on three successive days, is reported as follows by a Socialist member of the committee, whose account is slightly modified in order to insure inclusion of all the points of view represented:

It is the general opinion of the social order group that the present social order does not square with Friendly principle. We therefore offer the following remedial suggestions.

I. We urge the quickening of the individual conscience to an earnest consideration of the specific problems of

a. Sources of income;

b. The advisability of keeping expenditures below the luxury level.

In regard to income the group feels that a serious problem faces those wishing to make investments. We recommend that Friends do not invest money in concerns which have unfair labor conditions that thwart the full and proper development of the human personality. Cooperative enterprises and bonds issued for municipal enterprises probably offer the fairest investments in our present society.

In the question of expenditure it becomes the duty of every Friend to adopt the standard of living which he feels does not react to the detriment of other human beings.

II. We urge investigation of and personal participation in any or all of the following socialist and labor movements:

a. Workers' education.
b. Trade unions.
c. Movement toward a Labor Party.
d. Cooperatives.
e. Student-in-industry groups.

In most large cities there are Labor colleges and other workingmen's educational groups. They welcome the cooperation of interested people. Labor summer schools such as Bryn Mawr also invite your cooperation. In those cities where there is no workers' education group an excellent opportunity is offered Quaker initiative.

It was suggested by some members of the group that Friends join trade unions whenever eligible and encourage the further organization of workingmen in their own industries.

There are several groups working toward the formation of a Labor Party which will stand for cleaner politics and foster an extensive program of social legislation. Among these are the Socialist Party, the League for Independent Political Action, the Conference for Progressive Labor Action, and the League for Industrial Democracy. Such a party may be of great value.

The cooperative movement is gradually developing in this country. The address of the Cooperative League of America is 167 W. 12th St., New York City.

Student-in-industry groups offer an excellent opportunity for students to work during the vacation periods and to obtain a keener insight into the problems faced by the working classes. A suggested source of information on any or all of the problems presented is The League for Industrial Democracy, 112 E. 19th St., New York City. This organization conducts a pamphlet, news, and lecture service, and is founding groups in various colleges.

The conference message states the basis for our belief that Quakerism if it is true to its convictions will follow its past radicalism in peace and racial relations by earnest activity now in the field of the social order.

READING SUGGESTIONS

1. Reports of the Social Order Committee of Philadelphia Yearly Meeting. (orthodox)

JOHN WILLIAM GRAHAM

Twentieth Annual Genera

FRONT ROW (left to right)—Esther Hubbard, Farmland, Indiana; Anna Esley Cox, Union City, Indiana; Clarence Robinson, Winchester, Virginia; sylvania; Janet Morris, Germantown (Philadelphia), Pennsylvania; Ester A. Carter, Lansdowne, Pennsylvania; John T. Chappell, Upland, Indian Ohio; Elizabeth Haines, Moorestown, New Jersey; John William Graham, Cambridge, England; Theodora Calvert, London, England; E. Roy Ca Katherine Smedley, Cornwall, New York; Anna C. Cocks, Cornwall, New York; Richard McCoy, Wilmington, Ohio; Barnard Walton, Swarthmo C. Woodward, Richmond, Indiana; Anna Wilbur, Wellington, Kansas; Anna Jane Michener, Wichita, Kansas; Rita Stogsdill, Wichita, Kansas; Hartsuck, Wabash, Indiana; Isabel Hartsuck, Wabash, Indiana; Ruth Hoskins, Indianapolis, Indiana; Lela Mills, Indianapolis, Indiana; Sumne ana; Gordon P. Jones, Avondale, Pennsylvania; Joseph Silver, Newberg, Oregon; Anna Coppock, Chicago, Illinois; Yuriko Hirakawa, Westville,

BACK ROW (left to right)—Clarence M. Cunningham, Chicago, Illinois; Kenneth Hawkes, Central City, Nebraska; Robert Hackney, Wilmington, Ohio Philadelphia, Pennsylvania; Alfred Conard, Grinnell, Iowa; Andrew Biemiller, Philadelphia; Grace E. Rhoads, Jr., Moorestown, New Jersey; Fa ana; Mary Ida Winder, Washington, D. C.; Homer L. Morris, Wyomissing, Pennsylvania; Edna Morris, Wyomissing, Pennsylvania; Edith Bart New Jersey; Marion S. Evans, West Chester, Pennsylvania; Charles Samson, Philadelphia, Pennsylvania; Juliet Reeve, Wichita, Kansas; Wi City, Nebraska; John M. Michener, Wichita, Kansas; Wilbur K. Thomas, Lansdowne, Pennsylvania; L. E. Wilbur, Wellington, Kansas; J. W. Santa Monica, California; Evelynn Mott, Colorado Springs, Colorado; Pauline Terrell, Newberg, Oregon; Luanna Bowles, West Branch, Iowa; Leno Indiana; Estelle Hewson, Indianapolis, Indiana; Winifred Wildman, Selma, Ohio; Edna Wetherald, Richmond, Indiana; Mary Love, Marion, Ind Indiana; Phyllis Barretts, Danville, Indiana; Nina Volkmar, Brooklyn, New York; Charles Cocks, Cornwall, New York; Robert Rich, Kokomo

2. Barnes, Harry Elmer, "Living in the Twentieth Century," Bobbs Merrill Co., 1928. A survey of the development of industrial society since 1800 and the problems it has given rise to; with bibliography.

3. Laidler, Harry W., "Roads to Freedom," a syllabus for discussion groups. League for Industrial Democracy, 1927. (Large pamphlet, 10c.)

4. Ward, Harry F., "The Profit Motive—Is It Indispensable to Industry?" L.I.D. 1928 (large pamphlet, 10c).

5. Webb, Sydney and Beatrice, "The Decay of Capitalist Civilization," Harcourt, Brace, 1925.

6. Nearing, Scott, and others, "The Future of Capitalism and Socialism in America," L.I.D. 1927 (large pamphlet, 10c).

7. Follett, M. P., "Creative Experience," Longman's Green and Co., 1924.

8. Follett, M. P., "The New State," Longman's, Green and Co., 1918.

9. Hart, Hornell, "The Science of Social Relations," Henry Holt and Co., 1927.

10. Hodgkin, Henry T., "The Christian Revolution," V. 1, Lay Religion, Macmillan, 1918.

11. Lynd, Robert and Helen, "Middletown," Bobbs, Merrill, 1929. A sociological study of an average American community. Extremely revealing.

12. Thomas, Norman, and Laidler, Harry W., ed., "Prosperity?" Vanguard Press, 1927.

13. Chase, Stuart "The Tragedy of Waste," Macmillan, 1924.

14. Thomas, Norman, "Why I Am a Socialist," L.I.D. 1928 (small pamphlet, 5c).

15. Hughan, Jesse Wallace, "What Is Socialism?" Vanguard Press, 1928.

16. Shaw, G. B., "Intelligent Woman's Guide to Socialism and Capitalism," Brentano, 1929.

CONFERENCE PERSONALS

A welcome and an interested attender was Wilhelmina Kegelmann, formerly of Frankfort-on-the-Main, Germany. She came to New York less than two years ago and got in touch with Friends to whom she felt strongly drawn and of whom she is now one in loyal, enthusiastic membership. She went on to Oskaloosa to attend the All Friends Conference.

* * * *

An interesting study: The face of our English Friend, John William Graham, when at the Conference "sing," the group sang "The Old Family Tooth Brush."

* * * *

Dr. Thomas E. Jones, President of Fisk University, quickly reverted to type as plain "Tom" on his native college heath. Not all may know that his original name was Elsa Mazantine Jones. He dropped the Elsa when he found that the Earlham authorities had given the Fairmount Freshman a room in the girls' dormitory, and took unto himself the unequivocal name of Thomas. Mazantine disappeared when it grew upon him that the name of famous Mexican bull fighters did not lend itself particularly to the foreign missionary motif.

* * * *

Luanna Bowles says there has never been such corn around West Branch, Iowa, as is this year reaching toward the sky. Don't try to tell West Branchites that Herbert Hoover didn't bring farm relief and prosperity. As a matter of fact, Luanna herself never looked better! She is to be a member of the Faculty at Fisk University this year.

* * * *

One of the long distance Conference attenders was Joseph Silver of Newberg, Oregon, who will be a Senior at Willamette University at Salem this coming year. He was chaperoned by Eva Miles of Salem and Guilford College and by Pauline Terrell of Newberg and All Over.

* * * *

Query: How can one who has his mind so continually on the death penalty be so frivolous as is Roy Calvert?

* * * *

John T. Chappel of Baltimore, a Ph.D. in Chemistry at Johns Hopkins, is joining the Faculty of Taylor University at

erence of Young Friends

nnsylvania; Debora Stratton, West Chester, Pennsylvania; Frances Andrews, Evanston, Illinois; Margaret Waring, Germantown (Philadelphia) Pennaryland; Mildred Stafford, Carthage, Indiana; Thelma Stafford, Carthage, Indiana; Edith M. Gamble, Winona, Ohio; Ethel Betty Linton, Wilmington, Moon, Morrisville, Pennsylvania; Harold J. Chance, Lynn, Massachusetts; Ella Buzby, Woodstown, New Jersey; Donald Ellis, Indianapolis, Indiana; Central Valley, New York; Dorothy Conard, New Burlington, Ohio; A. Ward Applegate, Centerville, Indiana; Lois Vaught, Chicago, Illinois; Walter owa; Myra Smith, Lonesdale (Philadelphia) Pennsylvania; Mary Anna Shaw, Quakertown, Pennsylvania; Edith Meredith, Mooreland, Indiana; Mary dartha White, Hindman Settlement, Kentucky; Elizabeth Marsh, Richmond, Indiana; Maxine Coffin, Utica, New York; George Scherer, Lafayette, Indiokomo, Indiana.

Philadelphia), Pennsylvania; Willis Harner, Spring Valley, Ohio; John Cody, Anderson, Indiana; Chester Base, Anderson, Indiana; Edmund Zelley, Miriam Hare, Paintsville, Kentucky; Robert M. Taylor, Indianapolis, Indiana; Howard Brinton, Mills College, California; Esther Jay, Richmond, Indi-; Marion Ballinger, Moorestown, New Jersey; Mary Wright, Norristown, Pennsylvania; Miles Shute, Richmond, Indiana; Mary E. Smith, Salem, lle, New York; Daniel Houghton, Chicago, Illinois; Arnold B. Vaught, Chicago, Illinois; Edgar Palmer, Lexington, Kentucky; Guy W. Solt, Central Marie Johnson, Fairmount, Indiana; Ruth Horney, Indianapolis, Indiana; Frances Stratton, Milwaukee, Wisconsin; Mary Blackburn; Dorothy Verplank, Jersey; Eva Miles, Salem, Oregon; Ruth E. Outland, Woodland, North Carolina; Vivienne Musselman, Bluffton, Ohio; Cornell Hewson, Indianapolis, liana; Josephine Peebles, Wabash, Indiana; Byron Haworth, Greensboro, North Carolina; Betty Stewart, Richmond, Indiana; Lucile Haworth, Danville,

Upland, Indiana. He is a veteran Conferencite.

* * * *

Julien Cornell of New York is not the infant he may look. If you don't agree, try him out on Kant or hook up with him in an argument on Behaviorism or Peace or anything that seems to be lying around waiting to be discussed. For a blown-in-the-battle war resister he is some protagonist. He is a Senior at Swarthmore this year.

* * * *

Sumner Mills, as Chairman of the Board of Young Friends Activities, presided over Conference sessions. He is a farmer by profession, but his talents are by no means limited to that field. He could, for example, get the sense of the meeting most satisfactorily, even when to many there hadn't seemed to *be* any sense. Apropos to the subject of sense, the daily "council" meetings once called forth the remark from Sumner that he hadn't "gathered so much sense in a long time as at these Council meetings."

* * * *

Lest some people leave Richmond so enthusiastic over the unprogrammed conference that they attempt to use that method promiscuously, we would utter a word of warning. It was only by most careful advance preparation on the part of the Conference Committee, that such a group of Young Friends could be brought together—young Friends who are doing serious thinking, and leaders whose greater experience could be called upon to point the way when needed. Letters and notices and suggestions had been coming from Elizabeth Marsh's office for months beforehand, and it was largely due to the vision and courage and labor that she and the Board of Young Friends Activities put into the preparation that the Conference ran so smoothly and reached such spiritual depths.

* * * *

A very attractive Conference attender from across the sea was Yuriko Hirikawa. Her father is Superintendent of the Japanese Friends Yearly Meeting, and for a number of years before had been principal of the Friends Girls' School in Japan. Yuriko is a graduate of this school, and last year graduated from the Kindergarten Training School in Tokio. She has come to America with Herbert and Madeline Nicholson, but expects to return to Japan in a year to take up kindergarten teaching.

* * * *

One young Friend at the Conference who believes in putting words into action is Ruth Outland, from North Carolina. Since her trip to Europe last summer to attend the Brussels Young Friends Conference and the World Peace Congress, Ruth has been spending her spare time promoting peace projects both in school and in the Yearly Meeting. Her southern drawl is delightful to hear, but she threatens to carry pad and pencil next time to write down what she says. Perhaps then people will understand her!

* * * *

Our Kansas Friends, John and Anna Jane Michener were popular as Conference host and hostess. Incidentally, Mary Ida Winder knows something of the joys of doorkeeping. To be roused four times in one night to let in Conference stragglers was a severe test for the temper of even such a "peaceable" person as May Ida.

* * * *

Roy and Theodora Calvert made a big place for themselves in the Conference in more ways than one. The four bushel baskets of peaches which they placed in front of Carpenter Hall one afternoon proved one of the most popular features of the program. With one accord Conferencites fell upon the peaches and utterly demolished them. Result: a belated gathering for the afternoon session, an unusually contented look upon the faces of all, and unanimous applause for the Calverts' generous deed.

* * * *

Twenty-five Conferencites, including many of the leading lights, climbed into the special bus to Oskaloosa early on Monday morning. Imagine the amazement and delight of those who waved good-bye on the steps of Earlham Hall when they saw the sign on the back of the bus, "Boobs Special." We noticed

that it was the Editor of THE AMERICAN FRIEND whose head appeared directly over these words!

* * * *

We studied the Conference register one day and made some interesting discoveries. While not a complete record, we found that there were between 160 and 170 in attendance and that twenty states and twenty Yearly Meetings were represented, including London and Japan Yearly Meetings. Two Mennonites were with us and several members of the peace caravans. Indiana Yearly Meeting had the largest delegation, with 39, but the Philadelphia group ran a close second with 35. Next came Western's delegation of 19. New York and Nebraska each had nine, while Kansas and Wilmington were represented with seven each. London, New England, Oregon and California each had three members present and a number of other Yearly Meetings were represented by one or more.

* * * *

Although in a number of ways the Conference this year was an experiment, it was not a new thing to have young Friends of the various branches of the Society meet together. The experience of past years and again this summer has shown the possibility of cooperation and fellowship which enriches all.

CONFERENCE PROGRAM
As Developed From Day to Day

MONDAY, AUGUST 26

P. M.
8:00—Opening address by Sumner A. Mills, Chairman of the Board of Young Friends Activities of the Five Years Meeting.

TUESDAY, AUGUST 27

A. M.
8:15- 8:45—Period of Worship.
9:00-10:00—Challenge to Young Friends —W. O. Mendenhall.
10:00-12:00—General Discussion.

P. M.
1:00- 2:30—"Council" Meeting.
2:00- 4:00—Sports, Leslie Shaffer, Marion Emery.
6:45—Vespers, Vesper Knoll.
8:00—"Nature of Man", John William Graham.

WEDNESDAY, AUGUST 28

A. M.
8:15- 8:45—Period of Worship.
9:00-10:00—"Ultimate Authority in Religion," Roy Calvert.
10:00-11:00—Group discussions.
11:00-12:00—Conference Forum.

P. M.
1:00- 2:30—"Council" Meeting.
2:00- 4:00—Sports, Clarence Cunningham.
4:00—Tea, Faculty Parlor, Carpenter Hall.
5:00—Organ Recital, Roland Nusbaum.
6:45—Inspirational meeting. Sharing of religious experiences.
8:00—"Worship and Ministry," Wilbur K. Thomas.

THURSDAY, AUGUST 29

A. M.
8:15- 8:45—Period of worship.
9:00-10:30—Race Problems, Introduced by Thomas E. Jones.
10:30-11:30—Group discussions.
11:30-12:00—Conference Forum.

P. M.
1:00-2:00—Council Meeting.
2:00—Conference Picture.
4:00—"New Friends School for Social and Religious Instruction," Joseph E. Platt.
5:00—Interest Groups: Race, Thomas E. and Esther Balderston Jones, leaders. Social Order, Homer L. Morris and Cornell Hewson, leaders, Peace, Ward Applegate and Walter C. Woodward, leaders. Worship and Ministry, Ruthanna Simms and Wilbur K. Thomas, leaders.
6:45—Vespers.
8:00—"Christ and the Law-Breaker," Roy Calvert.
9:30-10:30—Community singing in Earlham Hall, Thomas E. Jones, leader.

WHO'S WHO AMONG LEADING CONFERENCE SPEAKERS

W. O. MENDENHALL—President of Friends University, Wichita, Kansas.

JOHN WILLIAM GRAHAM — English Friend, traveler, and author. One time lecturer at Woodbrooke, England, and at Swarthmore College, Pa. Has visited America frequently.

ROY CALVERT—English Friend, connected with the Society for the Abolition of the Death Penalty in England. Is studying the crime situation and methods of punishment in America. First visit to America in 1923.

THOMAS E. JONES—President of Fisk University, Nashville, Tenn.

WILBUR K. THOMAS—Of Philadelphia, Pa. For many years Executive Secretary of the American Friends Service Committee.

JOSEPH E. PLATT—Promotion secretary for the new Friends School of Social and Religious Education, of which Dr. Henry T. Hodgkin is the Director.

HOMER L. MORRIS—Former Professor of Sociology at Earlham College. Now connected with Reading Hospital, Reading, Pa.

ANDREW BIEMILLER—Instructor in the University of Pennsylvania.

CORNELL HEWSON—Connected with the sales department of the Columbia Conserve Company, Indianapolis.

J. BERNARD WALTON—Executive Secretary for the General Conference of the Religious Society of Friends, Philadelphia.

HOWARD BRINTON — Former professor of physics at Earlham College. Now at Mills College, California.

FRIDAY, AUGUST 30

A. M.
8:15- 8:45—Period of Worship.
9:00-11:30—Social Order, introduced by Homer Morris, Andrew Biemiller and Cornell Hewson.
11:30-12:00—Conference discussion.

P. M.
1:00—Council Meeting.
2:00- 4:00—Swimming at Y. M. C. A
4:00- 5:00—"Psychical Research," John William Graham.
5:00- 6:00—Interest groups.
6:45—Vespers.
8:00—Special Concert, Herman D. Bailey, Baritone; Walter E. Gossette, Organist.

SATURDAY, AUGUST 31

A. M.
8:15- 8:45—Period of Worship.
9:00-10:45—Messages to Young Friends General Conference. Peace—Introduced by J. Bernard Walton and Howard Brinton.
10:45-11:45—Group Discussions.
11:45-12:15—Conference Forum.

P. M.
2:00—Sports, Paul Reid, Indianapolis.
3:30- 5:00—Continuation of Peace discussion. Discussion of project for an international Young Friends paper.
5:00—Interest groups.
6:45—Vespers.
8:00—Report from Race Relations Group, Tom Jones. Report from Social Order Group, Hannah Morris. Summing up of Conference spirit and results, W. O. Mendenhall.

SUNDAY, SEPTEMBER 1

A. M.
9:30-11:00—Report of Committee to prepare replies to messages sent to Conference. Report of Findings Committee on Messages to go from the Conference.
11:00—Meeting for Worship.

P. M.
3:30- 5:00—Music—Organ—Wilhelmina Bixel, Clara Mote. Violin—Elizabeth Mote, Joseph Silver. Vocal Numbers—Eva Miles. Piano—Pauline Terrell.
6:15—Vespers.

GATHERED HERE AND THERE

Sumner Mills introducing the subject of Peace: "We have discussed the race question and raced around the world, we have upset the social order, and now we will have peace."

* * * *

"Speaking of behaviorism, would you have guessed that E. Roy and Theodora Calvert were on their honeymoon?"

* * * *

A group of Conference members, chiefly from Indiana and neighboring states, were eating ice cream at the corner drug store one evening. "Some people call these states the 'Near East,'" said W. O. Mendenhall. To which Homer Morris replied, "Then this must be the 'Near East Relief.'"

CHRISTIAN PRINCIPLES IN INDUSTRY

One of the most helpful ways of showing how Christian principles may be put in practice in our modern world is to point to examples where they have been tried and found successful. Cornell Hewson, one of the speakers who introduced the subject of the "Social Order" to the Conference, gave a valuable contribution to the discussion by his description of the purpose and methods of the Columbia Conserve Company of Indianapolis, a cooperative enterprise with which he has been connected for some years.

The firm is twenty-five years old, but the experiment in industrial democracy was started there twelve years ago, in 1917. Its program is based upon the following eight planks:

1. Full time employment.
2. Complete protection against accident, illness, old age.
3. A minimum wage.
4. A maximum wage.
5. Profit sharing.
6. Abolition of absentee control.
7. Employee control.
8. Employee ownership.

The important point to get in connection with these principles is the fact that they have all been applied in this typical business enterprise and have proved successful, not only from the standpoint of the workers' welfare, but also from that of cold bankers' figures. Twelve years ago the borrowing capacity of the Columbia Conserve Company was $50,000. Today it is $250,000. Whatever else may be said, no one can deny that this cooperative company is really *"doing."* It is making a profit and its success is vouched for by bankers' figures.

Most of industrial warfare centers around the problems of management, hours of labor, and income or wages. In the Columbia Conserve Company the management of the business has been given over to the workers without restriction. The owners (if they are not workers) do not even have the power of veto. The Council is composed of all workers and because of the two interests involved—the social and the producing—two councils have been formed. The Business Council handles the money and plant management. The Human Relations Council looks after the welfare of the workers. Absentee ownership has practically given way to employee ownership of stock, and the company works on the theory that profits should be used to pay dividends not only on common stock but on the pay roll as well. It considers that a year's investment of human activity is as valuable as a money investment, and that if a man puts a $1000 worth of effort into the business he should receive the same dividend as the man who invests $1000 in money. Out of the profits, then, are paid taxes, and dividends on preferred and common stock and also on salaries. According to a contract with the stockholders, one-tenth of the balance is put aside for old age pensions. The rest is sold as common stock, and the money is put in a trust fund for the benefit of workers.

The problem of hours varies with different industries. For the Columbia Conserve Company a five day week and nine hour day has proved most satisfactory and has been adopted by preference of the workers.

As for income, or wages, the company bases its salary system upon two considerations, (1) need, and (2) productivity, or efficiency. The workers decided to change from a wage to a salary basis and have been doing it successfully. It is felt that the worker is entitled to full time employment and to the security which this gives him. Naturally not all are paid the same salary, but each man is employed by the year and paid by the week. Contrary to the expectation of some, the workers have not taken advantage of the salary system to take a holiday whenever it suits them. In fact it has been necessary to create a health committee to *make* the workers go home when they are not physically fit to work. Nor have the salaries been raised inordinately by the workers' council. As an illustration of this, at a council meeting not long since, when the question of salaries was being discussed, some of the highest paid workers rose one after another and said they would receive no increase until the lesser workers received more. This action was all the more significant because Mr. Hapgood, the president, was not present and there was no attempt on the part of anyone to influence the workers.

The workers are paid according to need. A single man gets a minimum salary of $22 every week in the year, including three weeks' vacation. If he marries his salary automatically jumps up 50%. Then his salary is increased $1 per week for each child up to 16 years, until it reaches $35 a week.

The efficiency of the business has increased startlingly. Twelve years ago three man hours were required to produce one case of soup. Now only .865 hours is required. And this improvement comes largely from the release of creative energy in the workers under the cooperative plan. Through it all runs the spirit of good will. The business has been an entirely human one and everything has not been smooth sailing, but the difficulties have been much easier of solution because of this spirit, in the beginning on the part of those who started the project, and now permeating pretty thoroughly all those connected with the business—a spirit of good will and mutual confidence.

CONSIDERING CHRIST AND THE LAW-BREAKER

(The Conference group felt that young Friends were far too ignorant concerning the problem of crime and punishment in our country and were anxious that they have their attention called to the need for reform. It was particularly fortunate that our English Friend, Roy Calvert, was with us this year and ready to respond to the request for his views on this subject. He has been working for some years with the Society for the Abolition of the Death Penalty in England and is an authority on the subject of crime and punishment. The following is a summary of his discussion which we think all young Friends should have.)—EDITOR.

There have been four main theories in history in regard to the purpose of punishment. The oldest is that of retribution. The next is "to satisfy justice." The third is to protect society. And the fourth is to reform. What should be the Christian basis of punishment? Because of our faith in the sacredness of human personality our attitude must always be redemptive. Retribution must go. The idea of satisfying justice must go. Many ideas of protecting society must also go. The idea of severe punishment as an example to others is fundamentally immoral, and no man can remain in prison without having his personality damaged. The only Christian aim is the reformation of the offender, or if that is impossible, his segregation under non-penal conditions for our own protection.

The old method of fierce retribution to frighten others has failed. If you fight evil action by fear you do not eliminate evil desire. People in those days were being sent to prison not once, but many times. They were not being reformed. The probation system has been introduced in both England and America and is justified by the results obtained. Much improvement has been made along this line, but prison conditions are still horrible, capital punishment still exists in England and in many of the American states, and many are sent to prison who should not be there. The old idea of retribution still remains. It is not unusual to hear someone say, "That man deserves to be hanged!" This sort of statement is based on the idea that man is wholly responsible, and Roy Calvert's personal acquaintance with many prisoners leads him to believe that we have no right to *blame* anyone for we have no power of registering the relative strength of circumstances and character.

We must therefore do away with retributive punishment. We may need prisons for certain types of criminals who are a perpetual menace to society, but they should be shut away in non-penal conditions. We need not be afraid that thousands will want to go to prison if the conditions are good. The deprivation of liberty is terrible enough. The hopelessness of a long sentence is also bad and here the system of the parole board

and indeterminate sentence is a good remedy.

In a brief discussion of the crime situation in America Roy Calvert said that we have more crime here than in England but that it is not so much greater as Englishmen commonly think, partly due to differences in the method of recording crime in the two countries. The factors aggravating crime in America are race, color, new country, inefficient police, and bad administration of courts leading to uncertainty of punishment. Certainty of punishment is more effective than severity for truly preventative crime (robberies, etc.) and it is this kind which is more frequent in the United States. The remedy lies not in a Baume's Law but in increased efficiency of police and courts, and in more enlightened ways of dealing with first offenders.

What can young Friends do?

(1) Help educate public opinion as to causes of crime and methods of treatment.

(2) Become acquainted with the proceedings of the local courts.

(3) Find out conditions in our prisons.

(4) Try to become acquainted with prisoners' after care work and help if possible.

(5) Get to know the prisoners. Some of them are finer than ourselves.

(6) Cooperate in the movement for the abolition of capital punishment.

(7) Get a group together to discuss the Christian attitude to crime and the treatment of the offender.

A VISITOR'S IMPRESSIONS OF THE CONFERENCE

Outside judgments are often badly wrong; occasionally someone coming from the outside may get a clearer view of a movement than those who are so near it that they "cannot see the wood for the trees" as we say in England. Whether my impressions of the Richmond Conference fall in the first or the second category, is for others to decide. But I believe the Conference of 1929 will register an important landmark in the history of Young Friends.

The idea of having the Conference entirely unprogrammed was an experiment which has been amply justified by the result. But it was a very courageous thing to do and we English Young Friends have not yet attempted it on such a large scale. The Conference could hardly have succeeded in the rather special way it did without this experiment.

I naturally think back to the Conference of 1923 which I also attended, and the progress which has been made since then was most marked. The approach to problems, most particularly those in the realm of theology and beliefs, showed an intellectual honesty and a willingness to apply the scientific method to religion which was extraordinarily inspiring and which I believe will result in a deepening of personal faith and experience.

Much work and devotion must have been put into the Young Friends Movement during the last few years to have produced Richmond, 1929; and even more devotion will be needed if the message of the Conference is to be carried home to our various meetings.

Last, but not least, the three English Friends who were privileged to be present will carry away with them the memories of many new friendships made, old ones renewed, and a time of happy fellowship.

E. ROY CALVERT.

Chicago, Illinois.

A LETTER TO YOUNG FRIENDS

Dear Friends:

I have been asked by the Committee of the Young Friends Conference to write to you about the situation, and I prize the privilege.

I leave our happy time together with the conviction that in you lies the hope and the fear for the Society in America. In your hands the unformulated discontent must lead to constructive reform, or there will be none. You must see the vision of a pure conquering Quakerism, or it will not be purified and will not conquer.

Not that I am flattering the young that they are too wise and forward looking to need guidance from older Friends. They do need it, and they know it and happily there are leaders available. Some were at the Conference.

History may perhaps say that we older ones have not done so badly in our generation, in spite of our obvious weaknesses. Forty years ago Hicksite and Orthodox were nervously aloof. They did not know one another as neighbors in the same town. The Orthodox groped about in the dark, fearing an enemy. In the West heated revival meetings were gathering into membership numbers who were evidently not Friends at all. They did not understand silent worship, nor the prophetic ministry which cannot be arranged for nor paid for beforehand. Their faith did not centre round the indwelling God. This process of writing down a list of new Friends is not so common now. Some reaction is occurring. Conservative Friends spoiled their community with common men and women by wearing a uniform. That is now rarely seen. Both Conservatives and Hicksites were steadily diminishing in numbers. This loss has been stopped in the East. Hicksite ministry was reduced to that of a few Elderly Friends who preached at great length. It is now widely extended. Such religious teaching as there was, was, speaking generally, incompetent. It is so no longer. But much remains for you to do.

Not enough young people are coming forward in the ministry in the meetings where they are allowed to come forward. And "talking" is alas! too correct a description of much current ministry, if I may use the word in its English sense. Go deeper into the sanctuary within, young men and women. God is there and He faileth not any faithful searcher.

One great limb of the Society is atrophied by the abandonment of our mode of worship, and a recurrence to the ministry and the routine from which George Fox appealed to the presidency of Christ in meeting. Let us earnestly hope that the devoted work of the pastors will be so successful that they will be able to become organizers and secretaries,—and no longer chiefly preachers. If there is a willing service, Divine grace will be so widely dispersed that this will be possible, and a pastor unnecessary. The obscurantist theology which misunderstands the mission of Christ, denies the results of science, and takes an unintelligent attitude about the Bible, must ultimately die, because it is untrue. But the truth needs brave voices to utter it.

May the grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you.

Oskaloosa, Iowa. JOHN W. GRAHAM.

AN INTERNATIONAL YOUNG FRIENDS PAPER

There has been a concern for some time among English and American Young Friends that there should be some international publication through which young Friends in all countries might exchange ideas and experiences. The inspiration and sense of fellowship this would bring would make such a paper extremely valuable. English Young Friends in their Conference a few weeks ago at Leighton Park approved of the project and have asked their Committee to consult with Young Friends groups in America. The matter was presented at the Richmond Conference and received its general approval.

The paper would probably be published for the time being at least, in England and it was suggested that it should not appear oftener than once each quarter. This would allow time to get articles from the different countries, and would make it possible to publish a more worthwhile paper. Since the great majority by far, are English or American Young Friends, English would have to be the official language used, although some articles might be published in German.

We hope young Friends will be watching for further announcements from headquarters and will be ready to lend their support if and when an international paper is published.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

A YEAR IN FRIENDS WORK AT GENEVA

Helene Wittmann, of the Philadelphia Service Committee Office writes of her work with Friends in Europe.

A "year"—a short word—a rich experience!

Would Friends like to take a quick flight with me over some of the events of the last year which I was privileged to spend in Friends work at Geneva?

I left the Philadelphia Office to sail from New York on June 23rd, 1928. Cherbourg—Paris—and then Geneva! What an unexpected pleasure to be met at the station by Mr. Charles F. Jenkins who kindly conducted me to the Quaker Student Hostel, my "home" for the first three months. It was a splendid opportunity to learn to know the life and the spirit of the international family. Irene Pickard's friendly welcome drew me right into the circle and made me feel as if I had always been one of the group.

How anxious I was to meet my going-to-be "boss." (I think Bertram Pickard objected a little to this term, until he found out that we use it almost with a ring of affection to it.) My experience with him as a "boss" has been such, that I gladly encourage anybody to work with him. His always even and friendly manner, his clear thinking, the calm he shows even amidst the biggest rush, make work a pleasure. His appreciation of the smallest service rendered stirs the ambition and doubles the effort.

Before actually beginning my work at the Center, I was privileged to join in a "Retreat" which was the upshot of a concern of the members' meeting. Friends had, for a long time, been feeling the need for quiet and uninterrupted thought and devotion, away from the rush of every-day life. A tiny French port was selected for the three days' Retreat, and a party of eighteen, (including six nationalities), gathered for informal discussions and for devotional meetings. Personal talks deepened and cleared many erring visions and ideas. This Retreat marked an important experience for me. Not only did I meet most of the members of the group in a friendly and more intimate way; but through the discussions on the Quaker Service in Geneva I became more quickly familiar with the work. The religious meetings created a feeling of renewed strength for the fulfilment of many unknown tasks and to do them in the right spirit.

Office days, particularly in summer, are a kaleidoscope, turning incessantly and forming new designs every day. I found out in Geneva how small the world is, when seeing visitors from my home city whose names I had heard many times, but whom I had never met, until they came to the Friends Center. We were always glad to have Friends and others share in as many of our activities as their stay in Geneva would allow them to do. Our Sunday Meetings for Worship were benefited and stimulated by their bringing new thoughts and experiences before the group.

Special meetings and afternoon teas, (besides the regular social gatherings on Saturday afternoon), were arranged, as occasion arose,—for example, for the Boarding Schools from England, come to attend a special course of lectures in Geneva, and for the Woodbrooke Adult-School party, attending the Geneva Institute of International Relations.

While the Meeting-Room at the Center is particularly fitted for lectures and addresses, the lovely green of the Hostel garden lends a most appropriate setting for a camp-fire and out-door gatherings.

As soon as the League of Nations sessions are over, the group concentrates on its local activities. Life begins in the international organizations, and business meetings are held at Taconnerie 5. The lunches and dinners of these organizations are given in the International Club, and arrangements made by the representative of the Friends Center. He is most successful in securing just the right speakers for these occasions.

Another promising and important phase of the work seemed to be the activities of the "Rapprochement Meetings" which were begun in 1927—I believe—and have continued since with slight variation. Instead of arranging *general* social gatherings, small discussion groups were formed, drawing together from amongst the Genevese and the foreign community a limited number of people with common interests and a certain expert knowledge. The groups which began to function last year were: (1) a musical group, (2) a literary group, (3) a group to discuss the future of Geneva, and (4) a group to discuss the influence of American civilization upon European civilization. The respective groups met in private homes at the kind invitation of either Genevese or foreigners.

Hand in hand with this broader field of interest goes the so-called "Book-Club," an activity arising from the Retreat. Several people felt that they did not give enough thought and leisure to the reading of the outstanding books of the day. The Book-Club was to serve the purposes of sharing knowledge and of promoting closer personal relationship in the group. A leader gave a report at each meeting and introduced a discussion on the chosen book.

In all these and many other activities which I cannot mention here for lack of sufficient stops on our "flight," the Center and the Quaker Student Hostel keep in close touch with each other, sharing every opportunity which helps to develop and extend the students' knowledge and experiences in the "international Geneva."

SUMMER SERVICE AMONG THE INDIANS

Esther Sayers of Muncie, Indiana, has been working this summer in the Indian School at Pipestone, Minnesota. She writes:

"The majority of the children who are here during the summer have practically no home environment whatsoever, and for that reason they are a little more difficult to manage, for those who do have homes that are at all desirable go to them during the summer. Those who have been home during their vacation seem rather restless when they come back, and I feel that the change from their home environment to that of the well-regulated school is very decided.

"We have continued having much fun swimming almost every afternoon. Practically all of the girls can swim now, and seem to care for swimming more than any other thing. Kitten Ball continues to be one of their favorite sports, and the team has gone around to all the little towns nearby, and we have had much fun in so doing.

"A few times I have eaten over in the dining hall with the girls, and must say that they certainly do have excellent food. I believe I should just as soon eat with the children as at the club with the employees.

"They tell me that during the winter the school is quite militaristic, in its organization but I suppose that is to be expected in a government school. They have captains, corporals, lieutenants, etc. It seems too bad to me that there should be even the suggestion of militarism in the minds of young children whose minds are so plastic and are in the formative age.

"As the summer has progressed, I have become more and more interested in my work, and I keenly feel that there is a great field of service open in the Indian work."

It is a lesson which the weakest needs to learn, that little victories can intoxicate little men.

QUAKERDOM · AT · LARGE

Word has come of the passing from this life at Newberg, Oregon, August 29, of Phebe K. Morse, sister of Rayner W. Kelsey of Haverford, Pa. Further particulars will be available later for publication.

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R. Thornton Smith who has been working in the Boys' School at Ram Allah, Palestine, for a year arrived in London on July 26. He expected to leave early in September for further preparation for service at the Boys' High School in Tananarive, Madagascar.

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The Peace Caravan from Haverford College, Pa., spent several days in the Kennebec River Valley early in August giving addresses in various places and before different organizations. Kingsley Leeds, a member of the Caravan spoke at East Vassalboro Friends Meeting on August 4.

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Daniel Smiley and his wife, members of East Vassalboro Friends Meeting (Maine) although for many years residents of Mohonk, N. Y. and Redlands, Calif., were recent attenders at the morning meeting for worship at East Vassalboro and at the close spent a brief time exchanging greetings with relatives and friends, associates of the long ago.

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Abram S. Underhill of New York writes under date of August 19, "Here we are looking across the stormy Pentland Firth toward the Orkney Islands. The sky is bleak and the wind cold but our hearts are merry within us for we are at John O'Groats House whither we were going." The picture on the card however, gives a most peaceful scene of the house with sheep at pasture in an adjacent field.

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The Society of Quaker Girls of the Friends Memorial Church of Muncie, Indiana, enjoyed a picnic supper and a social evening at the home of Thelma Jensma who is one of the recent brides of the organization. The luncheon was in honor of Flora T. Sayers who is leaving to make her home in Richmond, Indiana. As this was not a regular business meeting the evening was given over to a social time and during the course of the evening Mrs. Sayers was presented with a farewell token expressing the love of the Quaker Girls. Greetings were also given from many of the regular members who were not able to be present on account of being out of town. Those enjoying the evening were, Flora Sayers, Faye Dick, Stella Walker, Ruth Zimmerly, Fern Marsh, Felma Bird, Martha Walker, Bernice Clapp, Leah Shanks, Lela Knox, Elaine Vlaskamp, Hazel Brokaw, Elinore Christy, Alice Black, Rachel Osborne, Reba Thorpe, Grace Black, Lanta Pogue, Marceil Bird Groves, Ruth Walker and Thelma Atwood Jensma.

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A pleasant surprise was given Elam and Elda Henderson on their return from vacation. The meetinghouse was beautifully decorated with flowers and ferns. B. Harold Cates opened the program with a brief speech of welcome, to which they cordially responded. Wilbur Berry, D.D., who had preached during the absence of these Friends, spoke a few appreciative words of Friends and the work this meeting is doing for the community. Mrs. Arthur W. Pope read verses prepared for the occasion, while Louise Cates II. gave a finely rendered interpretive reading. Mrs. Manter, head of Coburn Classical Institute's department of music, kindly sang two selections, and Harold Cates led the Boys' Club in singing jolly original songs. Nothing could have touched Elam Henderson more deeply than this welcome by his boys. At various times the company sang. A social followed the program, near the close of which refreshments were served. This welcome home is cherished by the recipients as one of the most esteemed of many similar kindnesses bestowed upon them through the years of their service in the Friends Church.

NEWS OF OUR MEETINGS

In addition to his appointment as "World's Gospel Team Evangelist," Tilman Hobson has received the appointment as Brotherhood Evangelist of Friends Church, Pasadena, California. He is now open for revival engagements and desires to correspond with meetings that want an evangelist. His address is 312 Cyprus Avenue, Pasadena, California.

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Harry Reece, who has served the Friends Meeting at Dublin, Indiana, as pastor for two years has gone to serve the meeting at West Milton, Ohio, and John I. Wright, formerly of Portland, Indiana, has come to Dublin Meeting as pastor.

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After five years of service as pastors of the Amo and Hadley Meetings in Western Yearly Meeting, Leslie and Ethel Bond have accepted the invitation to continue another year. The past year has been one of growth in each meeting and Sunday school. The Amo Meeting made a net gain of nine in membership and the Sunday school had been depleted by the removal of several families from the community, but others have been gathered in and a feeling of encouragement prevails.

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E. Howard Brown and family have moved from Kokomo to Westfield, Indiana. He will be engaged in evangelistic work for the coming year having begun meetings in a tabernacle at Newport, Indiana, September 8. He plans with straight, clean-cut messages to preach a constructive gospel, with no hobbies or freaks of fanaticism.

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In spite of much sickness the interest in the meeting at Fountain City, Indiana, has kept up during the summer with all the committees active due largely to the good leadership of the pastor, Austin Osborne. Several peace contests have been held under direction of Daniel Lawrence, Peace Superintendent of the Quarterly Meeting. The sixth grade pupils of the public school wrote original papers and a paper was read at Quarterly Meeting on the Influence of Quakers in Europe. Daniel Lawrence is at present quite ill at Fairmount. Interest is well maintained in temperance in the Bible school and in response to the Youth Roll Call favoring the Eighteenth Amendment there were fifty signatures. The winner in a Bible Memory Contest won also in the Township and represented the school in the County. The Bible school and Christian Endeavor each sent a delegate to the Dewart Lake Conference and they gave a splendid report along with the pastor at a twilight meeting on the church lawn. The Christian Endeavor is growing in a substantial way. The members held an impressive service at Arba at the installation of officers for their new society.

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The evening services at Fountain City have been quite varied during the summer. One evening was in charge of the Music Committee when old-time songs were sung and a talk given about the authors. At another, the Young People's branch of the Arba W. C. T. U. gave a well-rendered playlet which was much appreciated. At the exercises on Children's Day, the twenty in the Primary Class made a very interesting contribution. At a recent prayer meeting, Mabel Woodard, graduate of the Chicago Conservatory of Music, and now a teacher of music in that city gave a half hour of entertainment playing hymns with their variations including some of her own

omposition. She has also been graduated from the Moody Bible Institute nd gave a talk about their missionary ork in Chicago. Sarah Charles, a ormer missionary to Matamoras, Mexico, ho is now assisting at a Presbyterian chool in Albuquerque, N. M., has been ome for vacation. Her knowledge of panish is very valuable as instructor nd director of play. At the recent Quarerly Meeting Merle L. and Carrie B. avis, returned missionaries from Cuba ave addresses, she also spoke at one issionary meeting.

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The theme for the Laymen's Conference at Dewart Lake announced last eek is to be "The Universal Ministry of aymen." The first address, Wednesday vening, September 18, will be given by almer Edgerton on "The Paramount lessage of Our Church Today." During he following four days, round table discussions will be led by Ancil Ratliff, ertha Ratliff and E. T. Albertson, with pecial addresses each evening. The peakers for Sunday will be Walter C. oodward, E. T. Albertson and Howard . Cope. Special music and chorus numers will be furnished by Marion, Fairnount, New Castle and Kokomo Friends. pleasant and profitable vacation is beng provided for all who can share in this pportunity at Quaker Haven Lodge. emember the dates September 18-22.

GREENFIELD NEWS ITEMS

The last of the Union Services for the ummer, at Greenfield, Indiana, was held t the M. P. church, Sunday evening, ugust 25. Charles N. Franklin was the peaker who used as his theme, the Worth While Church, emphasizing among ther requisites, the fact that we should *know* we are Christians, should be a payng church as well as a praying one, hould have a passion for soul-winning, e a growing, and a going church.

Friends and people of all the community are expressing their regret that he Franklins are leaving the city. They ake up their new work on September 8. His last pastoral message was delivered Sunday morning, September 1, using as is subject the Purpose of the Church, asing his remarks on this text, "My ouse shall be called a house of prayer or all nations."

The pulpit will be filled on Sunday morning, September 8, by Eliezer Partington of Macedon, New York.

The Missionary Society will begin the new year, with a meeting on the third Tuesday in September. The programs are ready for distribution, and study books as outlined will be used.

Greenfield Meeting was represented at the All-Friends Conference at Oskaloosa, Iowa, by Lucy Hill Binford.

WHITTIER ACTIVITIES

The friends of Andrew F. Mitchell will be glad to know that he is much improved in health. He and his good wife have moved to East Whittier and will be missed in this meeting.

E. L. Gregory gave the evening message at East Whittier, August 18, and Leanah Hobson gave both the morning and evening messages on August 25.

Emma F. Coffin preached at Yorba Linda, August 25. So many of the pastors in Whittier Quarterly Meeting are away on their much needed vacations, hence the resident ministers are supplying the pulpits.

Louis T. Jones of Whittier College gave an exceedingly interesting message the morning of August 25 at the Whittier Friends Meeting on the findings of his recent extensive visit to the Indian Country. He studied, first hand, the life of the Mojave, Apache, Hopi, Zuni, and Navajo tribes. The last of these tribes numbers about 50,000. He went in among the different tribes and shared life with them as they live it, eating and sleeping with them, enjoying their games and attending their ceremonies.

An All-Friends Conference was held in the auditorium of Whittier College the evening of August 25. Dr. Raymond Robins, a round-the-world man, with many titles trailing his name, gave a great message on the World's Interest in Universal Peace. The attendance was large and the interest keen. A picnic supper on the campus preceded the meeting.

Anna L. Tomlinson, Librarian of Whittier College, and Jessie Harris, Librarian at Whittier Union High School, are on their way by auto, to Detroit, Mich., where they will both take work in the University, this coming year. They will visit friends in Kansas City, and Richmond, Indiana, on their way.

J. Herschel Coffin, Dean of Whittier College, and his wife Pearl Coffin, celebrated their silver wedding at their home on the evening of August 24. Absalom Rosenberger, who performed their marriage ceremony twenty-five years ago, presented them with a silver coffee set of four pieces, on behalf of the guests present. They received the gift graciously, but with evident surprise.

The mid-week service of August 21 was in charge of the "B. T. A." class of the Bible School. "B. T. A." says, "Bring Two Along." Prof. E. Perry is the efficient teacher of these young married people. Chris Morgan presided and read the Scripture. He conducted the service in a most pleasing way throughout. Henry Hundly gave the message on the topic, "The Abundance of God's Gifts." A spiritual tone ran through all the service.

E. L. Gregory had entire charge of the prayer meeting, August 28. His theme was "The Challenge of the Wonderful Present." He spoke of the past history of Friends and the limelight position of Quakers today. He drew the lesson from Josh. Chap. 17—especially the latter portion. The challenge in verse 15, "If thou be a great people," etc., is our challenge today.

The Business Women's Evening Circle was entertained recently at the beautiful rural home of Sarah Sharpless. A "Weenie Roast" was the order of the evening, at least, so far as "eats" were concerned, and all that goes with it. Those who were served were seated in chairs in a large half circle, each with her own little table, namely, an orange box standing on end with the open sides toward her in which her feet found room and comfort. The after dinner program consisted of the reading of some of her "Nature" poems by Mary Dell Allen, and Nature Talks on her trip abroad, by Emma F. Coffin. The talks were interspersed with the poems.

D. R. Marling and family have returned from their extensive trip in the middle-west and seem delighted to get back to Whittier.

NEWS ITEMS FROM MIAMI

Arthur J. Haworth having faithfully served as pastor for two years, the Friends Church at Miami, Oklahoma, has arranged to serve one of the Friends Churches of Kokomo, Indiana, for the coming year. As evidence of the esteem in which he and his family were held by Miami Friends, a surprise was given the family at the church at the time of the mid-week prayer meeting Tuesday evening, August 13, by a general attendance of the members when a social hour was enjoyed following the meeting, cream and cake being served and some valuable presents given to the family. A camp cook stove was given by the membership at large and a beautiful study robe was given the pastor by his Bible Class consisting of middle-aged men and women.

The following Tuesday evening a surprise was given by holding the monthly meeting at the home of E. E. Morris, superintendent of the Sunday school, when a large number were in attendance and the business of the monthly meeting was transacted. Certificates of removal were granted the pastor, his wife and daughter and mother, also L. L. Zimmerman, a resident minister, was chosen as pastor for the next year. After the business of the meeting was disposed of the company was invited into the back yard where a serving of luscious melon had been prepared.

The pastor and his family were given another surprise at the home of C. M. Griffiths, ten miles in the country, on the evening of the 23rd when cream and cake were again served.

On Sabbath morning the 25th, a good-

sized audience assembled at the church to hear the pastor's farewell message, when he spoke very appropriately from Acts 20: 28,32. Immediately following the noon lunch the family started by auto, to their new home in Indiana followed by the regrets at their leaving us, and prayers that the Lord's richest blessing may attend them in their new field of service.

ALVA FIRST FRIENDS NEWS

Sunday, September 1, 1929, was a busy day at the First Friends Church of Alva, Oklahoma. At the close of the Bible School lesson an installation service was held for the new officers and teachers for this year. The roll was read and they came forward to the altar of the church where the consecration service was held being conducted by the pastor, Carl D. Byrd. There are thirty-two officers and teachers and all but four were present.

At the close of the morning sermon, Mary Etha Mitchell and Everett Carberry were united in marriage by the pastor.

Following the evening Christian Endeavor hour an installation service was held for the new Christian Endeavor officers and chairmen of committees. There were twenty-seven people making up this list and all were present. This represents four societies. Three of these societies won recognition from the International Society during the past six months for work done. The Juniors are doing fine work, too.

The church has had a successful year and is facing the new year with courage and inspiration to do better. The organization is practically completed with a fairly comprehensive program outlined for the new year. Many details are to be worked out yet but we know where we intend to go and are "trusting in the Lord Jesus Christ for strength" to make the goal.

The work through the summer has been exceptionally successful, with no summer slump in attendance. The College opens on September 9 and Friends are ready for an aggressive move in this direction.

EAST VASSALBORO DOINGS

A Quaker week-end conference, instituted by James A. Coney, Evangelistic Superintendent of New England Yearly Meeting, a conference including Fairfield and Vassalboro Quarterly Meetings, was held in East Vassalboro, Maine, August 24 and 25. This was an initial experiment in holding district conferences throughout the Yearly Meeting, not for one division of membership, but for adults and youths, ministers and laymen alike.

The program suggested three lines of discussion: "Quakerism as a Way of Life," "Bible Interpretation," and "Religious Education." Harvey Jones of Gonic, N. H., Herbert Wood of Lawrence, and Edna C. Haviland of Amesbury, Mass., had been commissioned to lead the discussion of these subjects as named, but the second being unavoidably absent, J. A. Coney took his place on Saturday afternoon and by questions aroused lively discussion. In the following session, Harvey Jones tersely stated the teachings of Friends among which he emphasized reality as foundational. Serious consideration of the theme ensued.

On Sunday morning the meeting for worship was characterized by periods of impressive silence. James Coney, with Psalm 147:2 as a subject, preached an inspiring and thought-provoking sermon. Others participated. There were praise and prayer in the congregational singing. Two spiritual selections were sung by a male quartet.

Edna C. Haviland discoursed in the afternoon on observations related to education in present-day Palestine, particularly with reference to the Girls School in Ram Allah. Miss Haviland, a loved teacher once dean in Oak Grove Seminary, attracted to this meeting a number of former pupils. Her address elicited questions which were discussed in the evening session that took the form of an open forum.

The conference was a forward-looking, instructive effort, profitable to the church and communities represented who hope it may be duplicated in the not distant future. Hospitality was furnished by East Vassalboro Friends and suppers were served at the meetinghouse. For these, sincere thanks were expressed by visitors. It was a pleasure to have present Benjamin and Anna Cadbury and their two sons, members of Philadelphia Yearly Meeting, from Moorestown, New Jersey. John Gatchell, a student of Bowdoin College, put spirit into the singing by his skillful instrumental interpretation of the messages in song.

It is a long ride from East Vassalboro to Pemaquid Beach on the Atlantic; however, about seventy-five people from eighty years of age down to yearlings motored the sixty miles on Labor Day to attend the Sunday school picnic and Boys Club outing. Baseball, bathing and fishing made time pass all too swiftly. Some visited the historical old fort and museum nearby, others rode out to see the lighthouse and wild marine scenery at Pemaquid Point. There were burdened baskets of luncheon supplemented by lobsters and clams obtained from native fishermen, and by pork chops roasted on the shore. The ride, the air and the laughter increased healthful appetites. After these were satisfied, the youngsters raced back to the water to spend happy hours before the journey home was taken over different routes through the lovely lake region of Maine. Happiest, gayest of all the groups seemed the Boys' Club passing many other machines in their fast Ford truck.

THE FOOL

By Padraic Pearse

(Part of the poem, as quoted by Roy Calvert in a Conference meeting for worship.)

Since the wise men have not spoken,
I speak who am only a fool,
A fool who has loved his folly,
Aye, more than the wise men their books
And bankers their counting houses,
And all their praise in men's mouths.
A fool who in all his days
Has done never a prudent thing,
Never has counted the cost,
Nor recked if another reaped
The fruit of his mighty sowing.
A fool who is unrepentant
And soon at the end of all
Will laugh in his lonely heart
When ripe fruit falls to the reaping hook,
And the poor will feed that were empty
Even though he may go hungry.

I scattered the splendid years
That the Lord God gave to my youth
In attempting impossible things,
Counting them alone worth the toil.
Was it folly or grace?
Not man shall judge me, but God.

I have scattered the splendid years.
Aye, if I had them I would
Scatter them over again.
Aye, fling them away from me,
For this I have heard in my heart,
That a man should scatter, not hold,
Should do the deed of today
Nor take thought for tomorrow's ken,
Should not bargain or huckster with God.
Or was it a jest of Christ
And is this my fault among men,
To have taken Him at His word?

The wise men have sat in their council,
The men with the keen long faces,
And said, "This man is a fool."
And others have said, "He blasphemeth."
And the wise men have pitied the fool
Who has striven to live a life
In a world of time and space
Amid the bulk of actual things,
For a dream that was dreamed in the heart
And that only the heart can hold.

O wise men, riddle me this,
What, if the dream come true?
What, if the dream come true,
And if millions unborn shall dwell
In the lonely place of my thought,
In the lovely place of my heart?
O Lord, I have staked my soul,
I have risked the life of my kin
On the dreadful truth of Thy word.
Do not remember my failure,
But remember this my faith.

HORACE E. COLEMAN'S ACHIEVEMENTS IN JAPAN

Under the above head, the following is published in the September issue of *World Wide Sunday School News*, issued by the World's Sunday School Association.—EDITOR.

Due to the efficient leadership of Horace E. Coleman, who has been the field representative of the World's Sunday School Association in Japan, the National Sunday School Association of Japan will hereafter proceed without the cooperation that Mr. Coleman has rendered during the past fourteen years. It is the purpose of the World's Association to withdraw its field secretaries in a country as soon as the local leadership warrants this. Financial assistance will be continued but it will be expended entirely under local direction. The Japan Association is the first to reach such strength and ability as will justify the withdrawal of the American Field Secretary.

Mr. Coleman concluded his work at the time of the National Convention of the Japan Association which met at Osaka. Heartiest expressions of appreciation were given him and he was signally honored in being elected Honorary Secretary for life of the National Sunday School Association of Japan.

Mr. Coleman was a Friends missionary for six years. He served the Friends Mission and the World's Sunday School Association jointly for six years and has given full time to Sunday-school work since 1915 thus completing twenty years of service in Japan. Many recognition receptions were extended him before he sailed for the United States in June. One was in Tokyo by a group of distinguished business men and government officials.

It was constantly the policy of Mr. Coleman to work through the National Association of which he was the Educational Secretary. He was the effective leader in organizing and promoting the summer training schools at Karuizawa and Shimonoseki. He rendered effective service in the preparation of the eleven years of indigenously written graded lessons for the Sunday Schools of Japan. He started the *Aozora*, a monthly paper for young people, developed the teen-age movement and the Daily Vacation Bible Schools.

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HIGH POINT ACTIVITIES

Central Friends Church at High Point, North Carolina, is just completing a busy and interesting summer program. On June 10, Marvin and Pansy Shore again joined the staff as directors of recreation. They, with Tom Sykes, the pastor, and Anna Mendenhall, the director of religious education, and others associated with them, have given the boys and girls and older folks many opportunities for wholesome summer activities.

From June 17 to July 4, a most successful church school was conducted. There was an enrollment of 160 boys and girls from the ages 4 to 14 and a splendid attendance. A faculty of twelve trained teachers guided them in some very fine work both in the class room and the shop. Three afternoons each week the faculty and students were taken out to the playground at Archdale for directed recreation. It was a beautiful sight to see the children scattered over the grounds enjoying tennis, croquet, clock golf, baseball and other games, using the slide and swings and vying with each other in the swimming pool. The closing program was given in two parts. On the 4th of July an exhibit and sale of handwork, and games and athletic contests for old and young were combined with the annual Sunday school picnic at the playground. More than 300 people participated in this sane celebration. The following Sunday evening a pageant showing the classroom work was given at the Vesper Hour at the playground. This also was well attended.

From July 8 to August 3, a series of camps was held for the young people. The first week a group of seventeen senior girls with Marvin and Pansy Shore, Tom and Elizabeth Sykes and Anna Mendenhall as counselors enjoyed a wonderful week at the church cabin at Paradise Point on the Carolina coast. The following week a group of eighteen junior boys enjoyed a similar outing. Owing to a case of diphtheria the Paradise Point camp had to be abandoned and the senior boys had to be disappointed. The junior girls, however, went to the playground for their week and had a wonderful time. There were thirteen in their party. Many other groups have used the playground and Paradise Point cabin all through the summer and many people have had a vacation away from home who could not have done so otherwise.

A group of Senior Christian Endeavorers attended Young Friends Night of Yearly Meeting and the Young Friends Conference which followed. They were also represented at the Eastern Young Friends Conference at Providence. They are just now completing a series of outdoor meetings at the playground.

From the first of June through August, the Sunday evening service of the church was abandoned and instead a Vesper Service was held each Sunday evening at 6:30 in the outdoor auditorium at the playground. These meetings, held in this beautiful place, away from the noise and heat of the city, have been seasons of real refreshment and inspiration. The attendance at all meetings has kept up unusually well throughout the summer and the return to the wider program of the autumn is full of promise.

War! Behind the Smoke Screen

BY WILLIAM C. ALLEN

In this convincing portrayal our Friend pictures modern warfare in all its futility. After dealing with the direct and indirect causes of war, the author pictures all its horrors with great vividness. His solution to the situation is one of education—the teaching of the younger generation that "there is no grip like the grip of friendship, fair dealing and love."

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

ANNIE M. W. GODDARD

In Fairhaven, Mass., August 16, Annie M. Watson, widow of Charles W. Goddard of Allen's Neck Dartmouth, Mass., passed away, aged 73 years. Funeral services were conducted by Bertha V. Smith at Allen's Neck Meetinghouse and burial was in the adjoining burying ground.

She was born in Columbus, Ohio June 23, 1856 and was married in 1890, moving from Maine to Massachusetts in 1904. Her husband died in 1917 and within a few years the home was sold and she made her permanent home in New Bedford although spending many of the winters in other places. Before her marriage, she spent several years in missionary work among the Indians of Oklahoma under the direction of the Society of Friends and during the remainder of her life was constantly interested in this branch of Friends home missions. She served on the committee on Western Indians in New England Yearly Meeting almost continuously and represented that body at many important conferences. Another interest of her life was the temperance cause which she served through the W. C. T. U. and the Yearly Meeting Committee. In fact, her loyal support was given to all departments of the Meeting and especially those which were evangelical.

She believed in and practiced the leading of the Spirit. In younger life, her testimony and message were often given in song and in later years, she never failed to express her love and gratitude in brief, sincere utterances or in prayer. One little boy asked of his mother, "Is Mrs. Goddard the woman who always prays?" As she failed in health and her contemporaries, one by one, passed away, she courageously refused to be pessimistic. Her smile was always ready and her greeting encouraged one to continue in well-doing. Her great desire was to be helpful.

After leaving Allen's Neck, she removed her membership to New Bedford but her interest continued to center around the Meeting where she had worshiped so long and which she had served as Overseer and Elder. She frequently came back for visits, and to her Allen's Neck was always "home."

She was one of those of whom the Master said, "Ye are the salt of the earth." Heaven is not a strange place to her because she was ready for the journey and eager to go.

DAILY BIBLE READINGS

Lesson for Sept. 22. Malachi Foretells a New Day. Malachi 3:1-12.

Golden Text: Behold, I send my messenger, and he shall prepare the way before me. Malachi 3:1.

M. Insincere Worship. Mal. 1:6-14.
T. Wicked Priests Warned. Mal. 2:1-9.
W. Purification Promised. Mal. 3:1-6.
T. The Blessings of Tithing. Mal. 3:7-12.
F. The End of the Wicked. Mal. 4:1-6.
S. A Warless World. Isa. 2:1-4.
S. The Age of Peace. Isa. 11:1-9.

AU REVOIR

"Friendship! Mysterious cement of the soul!
Sweetness of life, and solder of society!
I owe thee much."

On Thursday evening, August 22, about five hundred loving Friends of Muncie Meeting grouped themselves together in the church parlors in appreciation of the fifteen years of faithful service of William and Flora Sayers. All about the rooms were large baskets of garden flowers, together with huge palms and ferns, making the surroundings look both attractive and homelike.

A musical program was given by members from all departments of the church and Friends, some from Ohio and California. Some members of the local meeting, others representing Friends from the city at large gave interesting talks. Near the conclusion of the program gifts were presented to William and Flora Sayers, showing in a very small degree the church's love for their pastor and wife. The Civic League of Muncie also presented a gift in appreciation of the loyal service they had shown to the organization during their stay here.

Muncie Meeting is loath to see William and Flora Sayers leave, for their years spent in Muncie have meant much to all. Their time has been well spent and their influence will go on and on and their work will not have been done in vain. Muncie Friends wish them God-speed in their new undertaking, knowing that success awaits them in Richmond. Being guided by the Divine Spirit in all things, their lives will be a blessing wherever they may be and Quakerdom and the world at large will be the better for their having lived.

BIRTHS

BROWN — To Philip and Hazel C. Brown, East Vassalboro, Maine, June 15, 1929, a son, Bradford B.

CLOWES — To Arthur and Doris W. Clowes, East Vassalboro, Maine, June 17, 1929, a son, Norman Earl.

HOLE—To Clarence and Edna Hole, Muncie, Indiana, August 12, 1929, a daughter, Barbara Maxine.

PAUL—To George H. and Nellie S. Paul, East Parsonsfield, Maine, August 22, 1929, a son, George LeRoy.

MARRIAGES

BECK-ASHLEY—At the home of the bride on Campay Rancho near Orland, California, August 14, 1929, Verna Ashley and John Beck of Klamath Falls, Oregon. Ellis A. Wells, minister. The bride had been a teacher in the public school and is a member of Friends Community Church. They will reside at Klamath Falls.

HALL-PICKERING—At the home of the bride in Whittier, California, August 16, 1929, Elnora Pickering and Jesse W. Hall. Emma F. Coffin, minister. They are spending a few weeks at Elsinore, Calif., and will reside at Whittier.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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